August 25
1921

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"I will not suffer that they shall destroy my work; yea, I will show unto them that my wisdom is greater than the cunning of the devil" (DOC. AND COV. 10:43).

No. 34, Vol. LXXXIII. Thursday, August 25, 1921. Price One Penny.

ANSWER GIVEN TO "TEN REASONS WHY 'CHRISTIANS' CAN NOT FELLOWSHIP WITH LATTER-DAY SAINTS."

BY BRIGHAM H. ROBERTS.

(*Continued from page 519.*)

NOW with this preliminary explanation, let us proceed to the consideration of these ten statements that are made—one by one—as reasons why Latter-day Saints ought not to be fellowshipped by Christians, as they fellowship each other.

The first statement is couched in this language:

"The 'Mormon' Church un-churches all Christians. It recognizes itself alone as the Church. From its beginning to the present it has insisted, from press and platform, that all Christian churches, of whatever name, and nation or century, since apostolic times, are not only apostate from the truth, but propagators of error and false doctrine, without authority to preach, teach, or administer the sacraments; that salvation and exaltation are found alone in the Church organized by Joseph Smith."

Well, we have to confess that so far the statement is substantially true; and, being true, what a tremendous burden is placed upon the Church of Jesus Christ of Latter-day Saints! I confess for myself that I have often stood in awe of it. To stand up in the presence of professing Christians and say to them that their doctrines, in the main, are untrue; that they are without divine authority in any of their churches, and that this Church which we represent is alone, in all the world, the acknowledged Church of Jesus Christ in the earth—is a tremendous responsibility. Often that has made my very bones ache while having to make such a declaration to the world. It is relieved only by one great consideration, and that is that the declaration is not ours, but God's. It came about in this way:

Joseph Smith in his youth, finding himself incapable of determining which of the many churches about him was the Church accepted of God as his Church, came upon the passage in St. James which says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him." This divine counsel of the Scripture he determined to follow. The fact that he did so is proof that he did not regard himself as competent to pass upon the matter. He lacked the wisdom, confessedly, to do that, and hence the appeal to God. He was answered in a vision, in which God the Father and his Son Jesus Christ appeared to him; and in answer to his question which was the true Church, and which should he join, he says:

"I was answered that I must join none of them, for they were all wrong; and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that 'they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.'" In another document he also says that he was expressly commanded to "go not after them," at the same time receiving a promise that the fulness of the Gospel should be made known unto him. In the course of time the promise of further revelation was fulfilled, and he became a chosen instrument in the hands of God in restoring the Gospel to the earth and in re-establishing the very Church of Christ.

I say that the one comfort I have when called upon to bear this burden of making this proclamation to the world is the fact that it is not a human deduction, it is not of human origin, it is a message from God to the world, of which we are but witnesses. I know the consequences are appalling to stand thus opposed to the world; but what can we do? We believe what God has said, and though the whole world disfellowship us, we cannot help it. We have to proclaim that God has made this declaration concerning the religious status of the world. We may not diminish the force and the power of it. Here we stand, God help us, we can do no other.

There is another thing that I rejoice in about this first complaint against us, and that is that God is true to his own proclamation, for in a revelation subsequent to this which I have read from the writings of Joseph Smith, in the Pearl of Great Price, he also said concerning the work there in its beginning, that he had given revelation that "those to whom these commandments were given, might have power to lay the foundation of the Church, and to bring it forth out of obscurity, and out of darkness, the only true and living Church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the Church collectively and not individually."

And further on he says:

"Verily, I say unto you, O, inhabitants of the earth, I the Lord am willing to make these things known unto all flesh, for I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own." . . . "Search these commandments"—referring now to the whole book of Doctrine and Covenants—"Search these commandments for they are true, and faithful, and the prophecies and promises which are in them shall all be fulfilled. What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same."

It is becoming in God that he offer no excuse for speaking to the world. It is his right to speak; and now we deliver our message to the world. Let them make of it what they may.

I have a great pride in this thought also, and that is that this Church of Jesus Christ of Latter-day Saints came not into existance for any trivial reason. It came into existence because there was a great need for it to come. Men were crying, "Lo here," and "Lo there," and confusion existed at the time these revelations were given, and it exists until the present time. We may well ask the question: "Is Christ divided?" Paul reproved that in his day, when some were saying that they were of Paul, another group that they were of Cephas, and another group that they were of Christ. These he reproved by asking: "Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?" There can be but one Christian religion; there can be but one Christian Church, for Christ is not divided.

The second of the "Ten Reasons" stated is as follows:

"The 'Mormon' Church places the 'Book of Mormon' and the 'Book of Doctrine and Covenants' on a par with the Bible, and requires subscription to the inspiration and authority of those books as a condition of acceptance with God, and of fellowship with his people. Their so-called revelations of the present are on the same level with the Bible."

That is true. We do that, but it is not so much a question of accepting books, of course, as it is a question of accepting the gospel contained in the books.

"Third—The 'Mormon' Church makes belief in the person and mission of Joseph Smith as a prophet of God an essential article of faith, so essential that the person who rejects the claims of 'the modern prophet' is a rank heretic.'"

Well no, not heretic—much less "rank heretic." I think very likely that this language is an instance where the desire is manifest to make our position as offensive to the world as it possibly

can be made. I cannot well understand how a man could be heretic to the faith of the Latter-day Saints, however, unless he had been within the fold of the Church and then denied some portion of the officially accepted faith and doctrine of that Church. He would have to be a member of the Church before he could be really a heretic. The standard dictionary defines the word heretic under the head of theology as follows:

"An actual or former member of a church, or one whose allegiance is claimed by it, who holds religious opinions contrary to the fundamental doctrines and tenets of that church."

These people who do not accept the mission of Joseph Smith are not heretics to us, but they are unbelievers; and we would not say, perhaps, what Moslems would say, namely, that such an one is "a dog of an unbeliever." We are more temperate in our language than that, and would simply say that those who do not accept our doctrine are not "rank heretics," but they are simply, for the time being, our unbelieving brethren, who sometime or other, somewhere or other, in time or in eternity, we hope to overtake with the truth, and bring them to an acceptance of, and to an enjoyment of the truth.

"Fourth—The 'Mormon' Church makes faith in the 'Mormon' Priesthood, and submission to the same, essential to man's future blessedness; and unbelief in this priesthood a damning sin. It teaches that authority to officiate in the gospel is vested only in the said priesthood; that this priesthood is the infallible and the only medium between God and man; that it is vested with the very power of God himself; so that when it acts and speaks it is in the most real sense God who acts and speaks; and that all who refuse to submit to this priesthood are damned."

In relation to that it is sufficient to say that the priesthood is not the only medium between man and God. We recognize in our belief other media than that, and that is the very Spirit of God himself. Jesus is spoken of as being "the light that lighteth every man that cometh into the world," and this light is spoken of in our own revelations as "the light of Christ," as the spirit emanating from God the Father, and his Son Jesus Christ, to fill the immensity of space (Doc. and Cov. Sec. 88: 4-13). Being the means through which men may receive inspiration, it is the intelligence-inspiring power by which man thinks and reasons and understands, for we accept that great doctrine of Job's, that there is a spirit in man, and the inspiration of the Almighty giveth him understanding. Then, in addition to that, for those who accept the Gospel of Jesus Christ there is a baptism of the Holy Ghost, by which a man is taken up into fellowship with the Holy Spirit, God's witness of truth, and he has that as a guide to his path as a lamp to his feet. It is the spirit that Isaiah of old spoke of when he said that, in the latter-days a man's teacher should not be far removed from him, but he should hear a voice

behind him saying when he would turn to the right hand, or turn to the left hand: "This is the way; walk ye in it." So that our doctrine contemplates direct inspiration for every man through obedience to the Gospel, established through the fellowship of the Holy Ghost; and then there is this other gift, this other medium, the universally diffused Spirit of God to which all the children of men are heirs, being "the light that lighteth every man that cometh into the world," and that is spoken of so clearly in the preface of John's Gospel. So that when men undertake to say that the priesthood is the only medium between God and man recognized by the Latter-day Saints they misrepresent our doctrine in respect to that, as I have clearly pointed out. But when it comes to the priesthood of God, in the government of his Church, God's Church, and in the proclamation of the Gospel by word of mouth unto the inhabitants of the earth, when it comes to administering the sacred ordinances by which men receive a forgiveness of sin, and wherein they receive baptism of the Spirit by confirmation, through the laying on of hands, it is true that the priesthood of the Church of Jesus Christ of Latter-day Saints is the only priesthood holding the keys and power and authority to do these things, and to say less than that would not represent our mission to the world.

"Fifth—The 'Mormon' Church teaches a doctrine of God that is antagonistic to the Scriptures, dishonoring to the Divine Being and debasing to man. It teaches that God is an exalted man, who was once as we are now, and who is forever changing, ever advancing, becoming more and more perfect, but never becoming absolute perfection."

It is true, in the main, that we teach these doctrines concerning God, but we certainly deny that they are antagonistic to the Scriptures, or dishonoring to the Divine Being; for this reason: that we accept the full and complete revelation of God, the Eternal One, through the person, the character, and attributes of the Lord Jesus Christ himself. He, for us, is the revelation of God to man; and this view justifies all we teach about God.

"Without controversy," says Paul, "great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." All this is recognized as in plain allusion to the Christ. In the marginal reading, at least of your Oxford Bibles, you will find the term "manifest," is there given "manifested," meaning by that, of course, revealed; so that Jesus Christ is made to be the revelation of God. He is the "express image," as we are told in Hebrews, "the express image of the Father's person, and the brightness of his glory." Now is that anti-scriptural? Is this dishonoring to God, to accept God's revelation as it stands in the person, character, and attributes of the Lord Jesus Christ? That is the fullest and most

complete revelation that we have of God; and with all our hearts, and with the conviction of our souls and our intelligence, we accept God's revelation through his Son Jesus Christ. As He stood before his apostles, after his glorious resurrection, up there on one of the hills of Galilee, when he stood there in all the plenary power of the Godhead; for it is written that it pleased the Father that in him should dwell all the fullness of the Godhead bodily—and He said to them on that occasion, when he was now immortal, no more to be separated spirit from body, always to continue as he was, the resurrected Christ—He said to them:

"All power is given unto me in heaven and in earth.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

There is the vision of God that must be lasting. As the Son is, so, too, is the Father; and the Holy Ghost, a personage of spirit, unembodied, and, therefore, perhaps, more convincingly meets the spirit of man, spirit answering to spirit, and therefore more immediately bringing home the sense and knowledge of truth.

"Sixth—the 'Mormon' Church teaches that Adam is God, the Supreme God, the Creator of this world, our God, and the only God with whom we will have to do; and that Jesus is his son by natural generation."

As a matter of fact, the "Mormon" Church does not teach that doctrine. A few men in the "Mormon" Church have held such views; and several of them quite prominent in the councils of the Church, but the Church has made announcement of no such doctrine, nor has the Church propounded it to the world or accepted it in any article of its faith. Here I invoke the principles laid down in the early part of my remarks, viz., that the Church may only rightly be charged with those doctrines which may be adduced from the official documents she herself sets forth as the sources of her doctrine, the very revelations of God that she has officially accepted; and from these sources the above charge may not be proven. Brigham Young and others may have taught that doctrine, but it has never been accepted by the Church as her doctrine, and she is not in any way responsible for it.

(TO BE CONTINUED.)

"A GOOD many men are carrying a lot of "worthless paper" in character and ability. What they need to do is to take a personal inventory, and to *charge off* everything that won't stand the test of severe self-examination. Then they will know just where they stand."

THE NOBLEST REVENGE.

By Dr. Frank Crane.

The don'test of all don'ts is: Don't get even.

The greatest of all time-wasting is time wasted on revenge.

It not only is a waste of time, but also of gray matter, nerve force, vitality, and soul juice and life reserves.

The desire for retaliation is the most dangerous lust that enslaves human beings.

When you want to hurt him who has hurt you, you want something that irritates you while you want it, disappoints you when you get it, and makes you feel mean after it's all over.

You can't get through this life without meeting people who injure you. There are those who snub you, those who betray you, those that cheat you, those that envy you, besides all the swarm of spiteful, malicious, weak, and venomous human mosquitos, worms, and wasps.

If you stop and chase each of these to punish them you will have no time for anything else.

If you will allow yourself to think of them they will poison you until your mind is sour as butter-milk, your sleep ruined, and your hours of leisure turned from content to wretchedness.

Forget it!

It matters not so very much whether you forgive an offense; the only satisfying thing is to forget it.

Go on!

There's too much to do to stop and fight bees. Life's too rich to pauperize it by hate. Let it pass! Go on!

Doubtless your enemy needs a thrashing. But what's that to you? The question is: What do you need? You need peace of mind, poise, and contentment; and to keep thinking about him is to upset yourself. . . .

Into what horrors of suffering has the desire for revenge plunged the world. Look at hideous Europe now; the mountains of maugled bodies piled on the altar of revenge!

When Jesus said that about turning the other cheek he was not talking impossible idealism, but plain sense.

The people who spiritually arrive are the forgetters.

Here is a sentence you may paint on your wall where you can see it by day, on your ceiling where you can gaze on it when you wake up at night, on your mind where all your thoughts can read it as they pass by, and on your heart where every emotion can be shaped by it:

An injury can grieve us only when remembered. The noblest revenge, therefore, is to forget.—Pictorial Review.

"Those who never retract their opinions love themselves more than they love truth."—Joubert.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 25, 1921.

EDITORIAL:

THE SOUL'S SINCERE DESIRE.

It was the Scotch-English poet James Montgomery who gave us the beautiful hymn beginning with the well-known lines:

Prayer is the soul's sincere desire,
Unuttered or expressed.

Prayer, to many people, is a mere form, an empty ceremony that must needs be gone through—galloped through, I had almost said, judging from the speed with which it is sometimes delivered—in order to satisfy the demands of religious discipline. To such people, prayer has no more significance than baptism has to many—baptism, termed by Saint Augustine "the outward sign of an inward grace," and held by present-day Christians to be non-essential to salvation.

But prayer is more than a mere form, more than an empty ceremony, and so is baptism. Prayer is just what the poet says it is—"the soul's sincere desire," and that desire may express itself upon the lips, or remain hidden in the secret recesses of the heart. To pray orally and in secret, is one of the requirements made upon the Latter-day Saints by divine revelation.

Prayer is the key that unlocks the door of revelation. It was a prayer—a silent prayer, unuttered but not unfelt, that opened this last and greatest of the Gospel dispensations. Joseph Smith's prayer in the grove where he beheld in vision the Father and the Son, was firstly an oral prayer; but Satan stifled that, and drove him to the necessity of praying secretly; and it was his secret prayer, unexpressed in spoken words, that brought deliverance and the answer to the boy's momentous question: "Which of all the churches is the true Church of Christ?"

But it had to be an earnest prayer, or it would have elicited no response. No studied formalism, such as is often witnessed in the churches; no hasty, hackneyed reiteration of stereotyped phrases, sometimes heard in family devotions, would have availed aught on that critical occasion. The Lord heareth none such, or, if He hears, it is but to smile in benignant pity on the deluded suppliant. No prayer like that can move the heavens; for real prayer is not a matter of words alone; it is the earnest desire of the soul.

When we pray we should ask for what we want, or rather for what we need, and ask in simplicity and plainness, without pomp-

ous rhetoric or tedious circumlocution, always remembering that our prayer is, or ought to be, addressed to God, and not to the congregation.

How well I remember an experience of my own, here in the city of Liverpool, while filling the position of assistant-editor of this magazine, something less than forty years ago. I was struggling to produce an article which had to be ready for the printer at a certain time, lest publication be delayed and others put to more or less inconvenience. But I found myself, for some reason, in a mood the very opposite of the mental condition required for the task in hand. My thoughts would not come, my language would not flow. Do what I might, I could not compose anything satisfactory, and after wasting most of the day in a fruitless attempt to write the article, I threw down my pen in disgust, and burst into tears of vexation.

At that moment I heard, or seemed to hear, a voice—not an audible voice, one heard by the outward ear, but a voice within, a spirit voice, which said: "Why don't you pray?" I answered almost angrily: "I do pray" (I was then praying several times a day, twice with the household in the prayer room, and twice, at least, in my own room, secretly). I felt half indignant at being asked why I didn't pray. Smothering my resentment, I responded: "I do pray—why can't I get a little help?" Again the Spirit spoke to me, calmly and gently, as before: "Why don't you pray over this particular matter?" I saw the point at once. I had been praying for everything in general, but I had not asked the Lord to help me write that article.

Down on my knees I went, and put up a humble and earnest petition to the Most High. I did not pray for the return of the Ten Tribes, nor for the rebuilding of Jerusalem. I did not pray for the redemption of Zion and the gathering of the saints to Jackson County. I simply said: "O God, give me the power to write this article, in the name of Jesus Christ. Amen." I arose and went to work, and oh! what a joy to find my pen speeding over the paper, and my thoughts coming faster than I could write them, every thought in order, every word in place. Within an incredibly short time I had finished the writing and submitted it to the editor, who neither dotted an "i" nor crossed a "t," pronouncing it "just the thing." As, indeed, it was; for the Lord had done it, and all his works are perfect.

I had learned how to pray; or rather, had been reminded of something I already knew, but had temporarily forgotten. May my experience be a guide to some of my brothers and sisters now in the mission field, for whose benefit I indite this editorial.

We miss many blessings that the Lord desires we should have by failing to ask for them, deeming the subjects too trivial for prayer, and beneath the notice of the Exalted One. And yet we believe, or profess to believe, that he notes the sparrow's fall, and

hears the young ravens when they cry. Rest assured that there is nothing too small nor too great for his all-seeing eye and his all-provident care. Willing and anxious to bless his children, he cannot bless them as abundantly as he desires, unless they exercise faith, for he works among men according to their faith, and prayer is an expression of faith, necessary in the petitioner before he can receive all that the Great Giver would fain bestow.

Again, we must not ask amiss—must not insist upon having what we want, when it would not be for our good. No wise parent will give his child a sharp-edged tool or a poisonous compound, just because he asks for it. Our Heavenly Father gives or withholds as seemeth him best, and well for us that he does so. Not every prayer can be answered as the one who offers it desires. Our eternal happiness may depend upon an unanswered prayer. The Saviour prayed to the Father in the Garden of Gethsemane: "If it be possible, let this cup pass." But it was not possible, for the world's salvation hung in the balance; and he had the sublime heroism, the self-denying, God-like humility, to supplement the human part of his petition with the divine addendum: "Thy will, and not mine, be done."

O. F. W.

President Orson F. Whitney, writing from Basel, Switzerland, under date of August 16th, says: "We are having a delightful time, and everywhere we go the elders and saints shower us with favors. The meetings are well attended, and the true spirit of the Gospel is manifested in rich abundance. Last Sunday we held a conference at Zurich. There were nearly five hundred people in attendance at the afternoon session, and just a few less at the evening service."

WERE THE BRASS PLATES WRITTEN IN EGYPTIAN?

By Thomas W. Brookbank.

(*Continued from page 526.*)

When the Lord after the deluge began to reveal His mind and will to mankind, Abraham was chosen to stand at the head of the undivided community of people a little later called Israelites; but at last the time arrived when the Lord saw fit to announce His purpose of separating some of his people from their brethren and of settling them in distant lands, where they should grow into a multitude of nations, and a *head* for the people who should compose them was chosen by the Lord in the person of Joseph. The selection of a head for them was but consistent with Divine plans and ways in all ages when the Almighty has had a chosen people on earth. It was so in the Abrahamic dispensation, in the

Mosaic, in the Christian and in the work of God in these latter-days. Now, these respective heads have, in every instance, been favored with special Divine communications and instructions, and we may be sure that Joseph of old, who was to stand at the head of a marvellous work of the Lord for man's redemption, was not left without particular instructions and assurances from on high concerning that work. The Book of Mormon states that Joseph did have great covenants of the Lord made unto him aside from those given to him through Jacob, and that he became a prophet, declaring to the people many of God's purposes for the future, and in this respect that book is also consistent, for every man whom the Lord has placed at the head of a dispensation, so far as the Biblical record goes, or to take the lead in a great work such as this of the latter days, has been invested with prophetic keys and powers. When Joseph received additional revelations, etc., from God, they would certainly be recorded, and for reasons already noticed would be written in the Egyptian language and on durable material, for the time they were to continue in service was long, and, therefore, an additional plate of brass, or perhaps a number of them, became a necessity for recording purposes; and in this way, with scarcely a shadow of doubt, a foundation for the use of brass plates by the Israelites for writing Scripture upon and in Egyptian characters was laid.

But when some of Joseph's descendants should be separated from their brethren in Palestine and go to Joseph's land of promise, wherever it might be, they were not to be one whit the less Israelites than they previously *had been*, or than those who remained in the land of Canaan should continue to be. They were still to worship the God of Abraham, Isaac and Jacob, and to obey the same laws and ordinances that all other descendants of Abraham were under obligations to obey and observe, and so *from necessity the Mosaic laws and ordinances* had to be incorporated in the records which Joseph had commenced to make in Egyptian for his people. They could not get along without having them to serve as the fundamental laws, etc., of the Israelitish nations which were to come into existence in a distant land in fulfillment of the prophecy made by Jacob to his grandson Ephraim. This circumstance, as already observed, necessitated the writing of the Pentateuch on the brass plates; and since a number of prophets came forth among the Hebrews from time to time who spoke more or less particularly concerning matters that related to Joseph's descendants, such prophecies, too, would be written on the metal plates, and, finally, since the history of the Israelites belonged to them all alike as a single community until the branch from the parent stock was settled in its own land of promise, that common history would likewise be written on the metal plates, and in Egyptian. With the evident commencement in Egyptian of Joseph's record of the prophecies of his father, it

is apparent that there was no time in the history of Joseph's descendants when it was not neccessary for some of them to familiarize themselves with the Egyptian unless those sacred plates were to be set aside as curiosities when Joseph, and later his sons, or when the last one of his people who did understand that language, had gone down to the grave.

From remarks in this and in the preceding article, we find that the Israelites made use of two systems of writing, one alphabetical and one hieroglyphical, and this fact is so distinguishing that we dare say that no people except Hebrews ever did employ simultaneously for any length of time two systems of writing so essentially dissimilar. English speaking people do not make use of an alphabet and of hieroglyphics when writing identical duplicate ecclesiastical, civil or historical records, etc. It would be the height of folly *for them to do so* unless very unusual conditions required duplicate writing in the two dissimilar styles, and who will undertake to say under what circumstances English speaking people might be required to make use of hieroglyphics for general writing purposes along with their present alphabetic system? The point in hand we wish to emphasize, for however strange it may be to think of the Hebrews of old making use at the same time of two entirely different systems of writing, it is, nevertheless, a fact that the American Indians also anciently made use of two dissimilar methods—one alphabetical and one hieroglyphical, and the strangeness of their practice in this respect brings them into a relationship with the Palestine Hebrews, which it is hard to explain save on the ground of racial affinity. The Book of Mormon states in substance that the two peoples (the former of whom are called Lamanites in that record) are of the same race.

Space need not be occupied here with facts which show that the Indians, or Lamanites, did use hieroglyphics when making records, since their employment of such characters is a matter of wide knowledge. On the other hand the following quotations from Professor John D. Baldwin's *Ancient America*, are sufficient to manifest that some of the ancient Americans—Lamanites—did make use of a phonetic alphabet. He says: "Diego de Landa, first bishop of Yucatan, wrote a history of the Mayas and their country, which was preserved in manuscript at Madrid in the library of the Royal Academy of History. It is one of the most important works on the country written by a Spaniard, because it contains a description and an explanation of the phonetic alphabet of the Mayas. Landa's manuscript seems to have lain neglected in the library, for little or nothing was heard of it until it was discovered and studied by Brasseur de Bourbourg, who, by means of it, has deciphered some of the American writings. He says, 'the alphabet and signs explained by Landa have been to me a rosetta stone.'"

The invention of phonetic alphabets has not been a thing of such common occurrence in this world's history that the question of how the Mayas came into possession of theirs can be *settled* by saying that they pitched independently upon the idea, and, unaided from other people, reduced it to practical application. The phonetic system employed by great nations of modern times had a common source, and when and where the idea first originated has not, we believe, been settled yet, and the opinion that the Mayas, or any other tribe, or nation, of American Indians, originated a phonetic system of writing can not be entertained in reason. From the standpoint of the Book of Mormon records it is very manifest how they did acquire a knowledge of it.

In the preceding remarks we have shown the great probability, from a rational point of view, that the Palestinian Hebrews made use of two different systems of writing, by tracing out the causes which led them to adopt the Egyptian along with the Hebrew, and the Book of Mormon statements are definite to the effect that these two systems were preserved to the Jewish colonists who left Jerusalem about B. C. 600 for the land now called America. They were led by a prophet of God named Lehi, who understood both of these systems, and the Egyptian had to be taught to some of Lehi's descendants in order that, when the leader of the colony passed away, the records in Egyptian might be made serviceable to the people in later times. Following along the course of history of the colonists in America, we find that about A. D. 400 one of the Book of Mormon writers named Mormon states that these two systems of writing—more or less altered or reformed in each case—were in use in his day by the Nephites in their western home, and so we may, in all reason, conclude that for a thousand years, that is, from about B. C. 600 to A. D. 400 approximately, both of these systems of writing had been known and used by Lehi's colonial descendants in America, though not by all of them. The Book of Mormon also shows that straightway after the colonists arrived at their destination they divided into two separate communities, one of which, called Nephites, practiced the civilized arts of their Judean ancestry, while the other people, called Lamanites, lapsed into idolatry and barbarism and some of them into a state of savagery. Since about A. D. 400, when the Nephites as a nation were destroyed, the Lamanites, together with Nephite deserters to them (now unitedly in their descendants called American Indians), are the representatives of Lehi's Jewish colony. Even though it be thought probable that the original Lamanitish stock did not keep records by means of an alphabetic system of writing or in any other way, we find that, in course of time, numbers of the civilized Nephites cast their lot with the Lamanite people, taking with them a knowledge of a phonetic alphabet, and it will not be surprising if some day

it shall be discovered that the head of the Maya nation was a Nephite deserter.

The fact that the Maya alphabet does not conform to the Hebrew has no adverse bearing on the matter in hand; since we have already seen the Book of Mormon states that the Nephites had made alterations in the Hebrew, but to what extent it does not informs us.

Reader, do not think that a double system of writing when practiced by any certain people is a strange and distinguishing peculiarity. A specialty which goes far to show that, if we find other people following their example, the minds of all of them are cast in the same mold, or, what is to the same effect, that racially they are of the same stock? The Spaniards have sent out many colonies, but none of these people have ever for long periods simultaneously used a phonetic *and* a hieroglyphical system of writing for general purposes. The same may be said of the English; and it is nowhere on record that when the Babylonians colonized the whole world, any of the newly established communities adopted a dual method, and so we might continue till almost a complete round of the nations of the earth was made. Only a few peoples of whom we have records ever did for long periods simultaneously make use of a phonetic and a hieroglyphical system of writing, and among the included peoples are the Israelites and the American Indians, and if we start with the latter and trace out the origin of their dual system or systems we can switch off to the Greeks, Romans, Egyptians, Baylonians, Persians, etc.; but must come at last to the house of Joseph, the son of Jacob, Israelites in word and deed. Thus we find that the double system of writing employed by the American Indians is a testimony to the world that the Book of Mormon record is true.

DON'T CLOG THE CHANNELS.

One evening recently, while on my way to the city, I came to a street that was flooded with water. I inquired the cause, and a man answered: "The channel is clogged." It had rained heavily the greater part of the afternoon, and the water main having become clogged with rubbish, the street, as I have said, was flooded. A very profitable lesson, it seems to me, may be drawn from this, and that is: not to let the channels of our minds get clogged, but to keep them clean, so that the Holy Spirit may flow through them and quicken our understanding.

There is nothing that will do more to clog the channels of the mind than evil thoughts. We are told that the Spirit of God will not dwell in unclean tabernacles; neither will it function in a mind that is polluted with evil thoughts and imaginations. While it is impossible to keep evil thoughts from entering our

mind, we can prevent them from lodging there. We cannot prevent the crows from flying over our heads, but we can prevent them from making nests in our hair. When an evil thought enters the mind it should be expelled as quickly as possible. How? By turning our minds to things that are good, and pure and holy. Good and evil thoughts cannot occupy the same mind at the same time. "Resist the devil and he will flee from you," said the Savior, and the same may be said about evil thoughts: they will not stay long where they are not welcomed.

FROM THE MISSION FIELD.

Baptisms.—Two converts were baptized at Nailsworth, Gloucestershire, August 15th, 1921, by Elder Fred R. Morgan, and were confirmed the same day.

A baptismal service and general priesthood meeting was held at 88 Clarendon Road, Manchester, on Saturday, August 13th, 1921. Five candidates, two adults and three children, were baptized by Elder Leo V. Worsley. More than fifty were present at the priesthood meeting. It was a time of rejoicing and a spiritual feast for all. The reports given showed that the branches throughout the conference are gradually being built up to their pre-war standard.

Priesthood Meetings.—The regular priesthood meeting of the Nottingham conference was held at Eastwood, Saturday, August 6th last. Prior to the meeting a pleasant reunion of elders and saints was held. Refreshments were served and a very enjoyable time was spent. President Harold E. Brough presided at the priesthood meeting. Reports were given, and the subjects treated at the recent convention in Liverpool were presented and discusssed. The meeting was a profitable one.

A priesthood meeting of elders laboring in Sheffield conference was held Saturday, the 13th inst. The reports of the brethren were favorable. President Dan C. Smedley gave valuable instruction and encouraged the elders in their work.

Conference at Burnley.—A very successful conference was held at Burnley, Liverpool conference, on Sunday, 14th inst. President Wilford Owen Woodruff and several of the elders laboring in the conference were in attendance; also Elder William A. Morton, assistant editor of the *Millennial Star*. Handbills and newspaper advertisements brought a goodly number of strangers and investigators to the meetings; among the former were two newspaper reporters, who made copious notes of the addresses that were delivered. The speakers, President Woodruff, Elders Patrick and Western discoursed, on the first principles and

ordinances of the Gospel, and bore fervent testimonies to the divine mission of the Prophet Joseph Smith. Elder Morton told the congregation why he had become a "Mormon," and in the evening gave a very impressive discourse on "The Divine Authenticity of the Book of Mormon." There was a splendid spirit in all of the sessions of the conference.

LIBERTY.

I heard a captive skylark sing,
His prisoned breast against the bars,
And still he strained his fluttering wing
That should have soared among the stars.

No wider world beyond the cage,
No secret grassy nest he knew,
Yet rapture claimed its heritage,
And quivered to its native blue.

I heard him sing his happy lay,
I heard him fling his challenge clear
To bonds that hold the fettered clay
But keep no freeborn spirit here.

O poet heart! O valiant dust!
When dark I sit and prison-pined,
Shall I not share thy starry trust
And sing, and leave my bars behind?

—E. HAMILTON MOORE.

DIED.

STANDLY.—Funeral services were held over the remains of Andrey Pearl Standly, daughter of Brother and Sister Standly. Deceased was was born March 31st, 1921; died July 8th, 1921. The services were held July 11th, 1921, conducted by President John F. Atterton, Elders Gordon Mathis and Francis A. Madsen.

CONTENTS:

Answer Given to "Ten Reasons Why 'Christians' Can Not Fellowship With Latter-day Saints" 529
The Noblest Revenge 535
Editorial: The Soul's Sincere Desire 536
Were The Brass Plates Written in Egyptian? 538
Don't Clog the Channels... ... 542
From the Mission Field 543
Poetry: Liberty 544

EDITED, PRINTED AND PUBLISHED BY ORSON F. WHITNEY, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.